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NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY

B. LEWIS, V. L. MÉNAGE, CH. PELLAT AND † J. SCHACHT

ASSISTED BY C. DUMONT, SECRETARY GENERAL, AND E. VAN DONZEL AND
G. R. HAWTING, EDITORIAL SECRETARIES

UNDER THE PATRONAGE OF
THE INTERNATIONAL UNION OF ACADEMIES

VOLUME III

H—IRAM

LEIDEN
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without wishing to go back to an ancient phoneme *ē* (see H. Fleisch, *Traité philol. ar.*, i, § 7 j-k).

Bibliography: in the text; in addition: chapters 477-82 of Sībawayhi (Paris, ii, 279-94-Cairo, ii, 259-81) are essential; the case of *r* is dealt with in chapters 481-2. Arab grammarians reworked the data; see: the "six causes" of Ibn al-Sarrādj, *Mūzadj*, Beirut 1385/1965, 139-40; verses 899-913 of the *Alfiyya* of Ibn Mālik (*Sharḥ* of Ibn ʿAḳil, ii, 407-13, 6th ed. by Muḥyī al-Dīn ʿAbd al-Ḥamid); §§ 626-39 of the *Mufaṣṣal* of Zamakhshari (2nd ed. J. P. Broch) (*Sharḥ* of Ibn Yaʿish, 1252-68, ed. G. Jahn); Raḍī al-Dīn al-Astarābādhī, *Sharḥ al-Shāfiya*, iii, Cairo 1358/1939, 4-30. On the Arab grammarians: M. T. Grünert, *Die Imāla, der Umlaut im Arabischen* (in *SB Ak. Wien*, phil.-hist. Cl., lxxxi, 447-542); J. Cantineau, *Cours de phonétique arabe* (reissued, *Memorial J. C.*, Paris 1960) deals (96-100) with the *imāla* in Classical Arabic and the situation in the modern dialects, and gives the modern bibliography (97).

(H. Fleisch)

IMĀM [see IMĀMA, MASDJID].

IMĀM AʿẒAM [see KHALĪFA].

AL-IMĀM AL-AʿẒAM [see ABŪ ḤANĪFA].

IMĀM AL-ḤARAMAYN [see AL-DJUWAYNĪ].

IMĀM AL-HUDĀ [see ABU 'L-LAYTH AL-SAMARḲANDĪ].

IMĀM-BĀRĀ, literally "enclosure of the Imāms", is a term used in India for the buildings where the Shīʿis assemble during Muḥarram and recite elegies on the martyrdom of Ḥasan and Ḥusayn and in which the *taʿziyas* [*q.v.*] are stored. The *Imām-bārā* is an Indian institution, whose beginnings may be traced to the 18th century, when many of the Shīʿi institutions and practices took their ritualistic form. Ṣafdar Djang (1708-54) constructed a building in Delhi for the purpose of the Muḥarram rituals; it was not known as *Imām-bārā*, but may well be considered its forerunner. An almost similar building constructed by his grandson Āṣaf al-Dawla in Lucknow, however, became known as "Imām-bārā-i Āṣafī". After that it became a practice with the Nawwābs of Awadh to build *Imām-bārās*, which came to be used also as the final resting-places of the heads of the families to which they belonged. The *Imām-bārā* of Ḥusaynabād built by Muḥammad ʿAlī Shāh (1837-47) shows the influence of European architecture. According to Djaʿfar Sharīf, the *ʿĀshur-khāna* of Southern India is replaced in the north by the *Imām-bārā*.

Bibliography: W. Knighton, *The private life of an Eastern king together with Elihu's story*, Oxford 1921, 90 f.; G. A. Herklots, *Islam in India*, Eng. tr. of Djaʿfar Sharīf's *Ḳānūn-i Islām*, Oxford 1921, 146; J. Fergusson, *History of Indian and eastern architecture*, London 1891, 605; Mrs. Meer Hassan Ali, *Observations on tthe Mussulmauns of India*, i, London 1832, 32-9; H. G. Keene, *Handbook of Lucknow*, Calcutta 1875, 102-3; J. H. T. Walsh, *History of the Murshidabad District*, London 1902, 76-7.

(K. A. Nizami)

IMĀM SHĀH, ḲIMĀM AL-DIN ʿABD AL-RAḤĪM B. ḤASAN (b. 856/1452; d. 919/1513), was a saint (*pīr*) of an Ismāʿili sect known as Imāmshāhis, and better known as *sat-panthīs* (followers of truth). *Sat-panth* (the true path) was a term applied originally to Eastern Ismāʿilism in India. Later the *sat-panthīs* denied all connection with the Khodjas, although there is a great similarity in their doctrines. His tomb is at Pirāna (near Aḥmadābād, Gujarat), where Imām Shāh lived and taught. It is greatly venerated by his followers, who are also to be found in Madhya Pradesh, near Burhānpūr, where a sizeable community still exists. Their doctrines and ritual are mostly Hindu; they believe in *karma* (incarnation) and although they confess to faith in the Ḳurʾān, they hold that their Imām is the tenth incarnation of the Hindu God, Vishnū. ʿAlī was the first of the Imāms and the possessor of the Divine Light. The Ḳurʾān was in 40 *pāras* (parts), of which only 30 are preserved. The true interpretation (*taʾwīl*) of the faith is called *alankār*. The Imāmshāhīs are generally vegetarians. Their devotional poetry, known as *gnāns*, of which there are several collections, is beautiful and touching, and fully deserves study and publication. The *gnāns* are greatly revered by the sectarians, who pay greater reverence to them than to the Ḳurʾān. The best account of the sect is by W. Ivanow, *The Sect of Imām Shāh in Gujarat*, in *JBBRAS*, xii (1936), 19-70.

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(A. A. A. Fyzee)

IMĀMA, the imāmate in the meaning of "supreme leadership" of the Muslim community after the death of the Prophet. The present article will deal with the theological and judicial theory. For the institutional development see KHILĀFA.

Early development. The establishment of Abū Bakr after the death of Muḥammad as *Khalīfat Rasūl Allāh*, "Vicar of the Messenger of God", affirmed the continued unity of the Muslim community under a single leader. It favoured a preferential right to the imāmate for the early Meccan, Ḳuraysh̲ite Companions of the Prophet and implicitly denied any right on the basis of blood relationship with him. Although these principles did not remain unchallenged from the beginning, broad theoretical discussion of the imāmate was opened by the crisis of the caliphate beginning with the rebellion against ʿUthmān. At the end of the civil war, which left Muʿāwiya as *de facto* ruler, the community remained deeply divided in its beliefs concerning the rightful imāmate. The upholders of ʿUthmān as a just caliph, commonly known as the ʿUthmāniyya, repudiated the revolt and the caliphate of ʿAlī resulting from it. The ʿUthmāniyya comprised besides the partisans of Muʿāwiya the upholders of the principles of the early caliphate, *i.e.*, in particular the right of the families of the non-Hāshimite early Companions of the Prophet, now mostly living in Medina. Although criticism of ʿUthmān had been wide-spread among the latter during his caliphate, they had not looked with favour upon the succession of ʿAlī, and accepted the verdict of the arbitrators appointed at Ṣiffīn that ʿUthmān had been killed unjustly. They did not favour Muʿāwiya, since he did not belong to the early Companions, but accepted him for the sake of unity. The partisans of ʿAlī, commonly called his *shīʿa*, upheld the justice of the revolt against ʿUthmān, who in their view had lost his title to the caliphate by his unjust acts. As against the claim of Muʿāwiya to the caliphate as the avenger of the murdered ʿUthmān, they looked for leadership from the clan of Muḥammad, especially among the sons of ʿAlī, in order to re-establish the rightful imāmate. Their support of the claims of the family of the Prophet (*ahl al-bayt* [*q.v.*]) to the imāmate did not imply a repudiation of the first two caliphs Abū Bakr and ʿUmar. The belief that

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